

LAMENTATIONS
FOR
the death of the late Illustri-
ous Prince *Henry* :
AND
the dissolution of his religious
Familie.

Two Sermons :
Preached in his Highnesse Chappell at
Saint I A M E S, on the 10. and 15. day of
Nouember, being the first Tuesday and Sunday
after his decease.

By D A N I E L L P R I C E, Chaplaine
then in attendance.

M I C A H 7. 8.

*Reioyce not against me, O mine enimie, though I fall I shall
rise againe.*

L O N D O N :

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TO THE HIGH
AND MIGHTY PRINCE,
PRINCE CHARLES, THE JOY OF
OVR SORROW AND THE HOPE OF
SUCCESSION, ENGLANDS
CHARLE MAINE,
DANIEL PRICE, WITH THE DEDICATI-
ON OF THESE, HIS TWO MITES,
WISHEST,
THE ACCRVMENT OF ALL HAPPI-
NESSE, WITH THE DOVBLING OF
THE SPIRIT, OF HIS BLESSED
BROTHER Vpon him.

TO
THE HONOURA-

ble, Religious, and worthy Gen-
tlemen, the Great officers to the
late Renowned PRINCE.

To the Ho. worthy Gentlemen of the
bed-chambers; to his Reuerend Brethren the
Chaplaines; and to all the rest of the Gen-
tlemen and officers of that Priacely
familie.



He importunity of some,
the expectation of many,
and the kinde acceptation
of all of you, hath caused me
to cast these two Mites in-
to the treasure of the pub-
like sorrow, and to present, that now to your
hands, which in my attendance in this woefull
time I prouided for your hearts: They are
plaine, both because sorrow dislikes descent,
and plaine stuffes are fitteſt for Mourners:
they are paſſionate, for in my meditation by
the riuers of sorrow I ſat downe, & wept,
and hanged my Harpe vpon the willow

treeſ for euer, tuning it, to comfort or me-
lody againe: and when ye required this ſong
of mee in my heauinesſe, I knew not how to
ſing any ſong of the Lord, but a ſong of for-
row, in this ſtrange land; ſtrange for the
ſinnes, ſtrange for the iudgements. They are
yours, they once breathed with you, and now
euer ſhall liue with you, a-pledge of that hart
that neuer reioyced in any ſublunary obiect,
more, then to ſee, while our Sunne did ſhine
ſuch an happy, friendly aspect of ſo many prin-
cipall Planets, and ſweet plants in this place.
let Charity interpret me, and none will be of-
fended that vpon impetuous importunity I
publish theſe laſt offices, to the memory of that
illuſtrious Prince, our Maister, for whom the
ſound of all tongues and applaueſe of all hands
teſtifie, neuer was any more honoured in his
life, neuer any more lamented in his death;
that euer beheld the light of heauen in this
land. My beſt deuotion, & faithfulleſt ſeruices
are preſented with theſe; and ſo I remaine

Yours in all Christian duty
Daniell Price.



The first Sermon.

Matth. 26.31.

I will smite the Shepheard, and the Sheepe of the flocke shall be scattered.



Great P R I N C E is fallen in Israel; the ioy of the Christian World is deceased, Ichabod, the glory of Israel is departed: Howle yee poore Firre Trees, your Cedar is fallen, *Lachrimis non verbis, miserationibus non orationibus opus est.*

2 Sam. 3.38.

1 Sam. 4.21.

Zach. 11.2.

Aust. de Pas.

2 Sam. 1.

I know it is contrary to the grounds of Art, presently, at the first entrance, to hoise vp sayles in such a Sea of lamentation and sorrow: But miserie observes no rules of Oratory, and therefore without any further Proeme, we should all take vp that Elegy of Dauid, 2. Sam. 1. *O noble Israel, he is slaine upon thy high places! Tell it not in Gath, nor publish it in Ascalon, lest the daughters of the uncircumcised rejoyce. O yee Mountaines of Gilboa, upon yee be neither dew nor raine, there the shield of the mighty was cast downe: Ionathan was louely and pleasant in*

his life, swift as an Eagle, strong as a Lyon : Ye sonnes of Israel weepe for Ionathan, which clothed you in Scarlet, with pleasures, and hanged ornaments of Gold vpon your apparell. All of you of what condition soeuer, hearewith silence what you feele with sorrow, the very thunderbolt of Heauen. I will smite the Shepheard, and the Sheepe of the flocke shall be scattered.

Take vp a lamentation, sayth the Lord to the Prophet, A lamentation such as was not in the dayes of our fathers. Alas, no lamentation will fit our losse, a deluge of teares is little enough to beare the arke of our sorrow. Austin is sayd to weepe a shoure of teares, Ambros a flood of teares; but you will tell me, Rheticantur Patres, I am sure Jeremy wished for a Fountaine of teares, and my sorrowing and louing brother hath brought you a Sabaoth dayes iourney towards this Fountaine, him I follow with paces of lamentation and loue, and with as faithfull as sorrowfull obseruance, to his memory, for whom wee are commanded to continue these our last accomplishments of attendance, we shal both endeavor to teach you that last lesson of our Sauiour, Weep not for me, but weepe for your selues. I haue at this time settled the foundation of my meditations vpon the farewell of Christ to his Disciples. A prophecy found in Zachary 400. yeeres before it was vsed heere; repeated in Matthew, in Marke, & Iohn, in all these places prophecyng of the death of the Lord of life. Hypocrisie is a true Pharisie, but grieve is a bad Scribe, expect neither order nor matter, sorrow hath deuided such shares

Ierem.

Doct. Swale.

Zach. 13. 7.
Marke 14. 28.
Iohn 16. 27.

shares among vs, the scattered sheepe and flocke of this fold, that our soules are euен deuided within vs.

The words themselues, without any descant, be words of *amazement* and *astonishment*, *I will smite the shepheard, and the sheepe of the flocke shall be scattered.* Euery word of the Lord is a *power*, a *fier*, a *hammer*, a *Pyoner*, to ouerthrow strong holds, a *sword* to deuide the reynes and the marrow. But this an extraordinary word, it is the *alarum* to a Battell, the voice of a *Trumpet*, an *Earthquake* shaking the *Pillars of the Earth*, *I will smite the shepheard, and the sheepe shall be scattered.* I will smite, *vox furoris & doloris*, sayth a *Glosse*, the voyce of fury in God, the voyce of misery to man. It had beene more milde, if, as in *Leuiticus*, I will punish: or in *Deuteronomy*, I will correct: or in the *Reuelation*, I will chastise. But who is able to beare his blow? Who is able to stand before him if he be angry? By the least of his blowes we are cut downe, dryed vp, and withered.

I will smite the *Shepheard*, not the *sheepe* of his Pasture, not the *Ewes* great with yong, not the *Lambs* of the Fold: if the *sheepe* onely had bin smitten, *Dauids* prayer had serued; How long wilt thou proceed in anger against the *sheepe* of this Pasture? But the stroke more great, more grievous, it is fallen vpon the *shepheard*, the guider, the glory, the *P R I N C E* of the people: I will smite the *Shepheard*.

And the sheepe shall be scattered: his poore followers haue no better phrasethen the *sheepe* of his flocke, silly, simple, innocent creatures: *Wolfes haue dens, Foxes holes, Birds of the heauen nests*; but

Rom. 1.16.
Ier. 23.29.
Heb. 4.12.
Eph. 6.17.

Gloss. Bern.

Leuit. 27.
Deut. 28.
Reuel. 3.19.

Psal.

Lamentations vpon the death

Sheepe wander out of the way in the *wildernesſe*, *Er-rant in montibus agni*, they haue no Citie to dwell in. If the seruants of our *Sauiour* had no more misery then they may collect out of the condition & conſideration of being called *ſheepe*, it is much: poore creatures, when they are strongest together they haue no meanes to withstand the incursions, and inuasions of the *Wolfeſ*: but the Text expreſſeth more, stirreth vp more ſenſe of ſorrow, *The ſheepe ſhall be ſcattered*.

Be ſcattered: it were, as if they were *feſtered* and *conſumed*: *Be diſperſed*, it is as if they were *deſtroyed*, *diſperdere* is *bis-perdere*: they ſhal be, as *Dauid* ſpeaketh, either gone aſtray, like the ſheep that perished, or as *Christ* ſpeaketh, as *ſheepe prouided for the ſlaugh-ter*. *Scattered* they muſt be: *I will ſmit the ſhep-heard, and the ſheepe ſhall be ſcattered*.

Lorinus.
Pſal. 119.

Diuiſio.

The parts are two firſt, the death of the ſhepheard: ſecondly, the diſperſion of the ſheepe. The death of the ſhepheard, plainly in theſe words, *I will ſmit the ſhepheard*: wherin, because I will not trouble you with vnnecessary fractions: Looke vpon, firſt, *The perſon ſmitting*, I will ſmit: ſecondly, *The perſon ſmit-ten*, I will ſmit the ſhepheard: Secondly, in the diſperſion of the ſheepe, in theſe words, and the ſheepe ſhall be ſcattered, obſerue, firſt, the denomi nation of Chriſts Seruants, *The ſheepe*: ſecondly, the deſo-lation of theſe ſheepe, *The ſheepe ſhall be ſcattered*.

Part. I.
Nazianzen.

I will ſmit. Non niſi coactus percutit, ſaith *Nazi-anzen*, it is neither the *Nature* nor *pleaſure* of *God* to beſmitting. *Abaddon, Apolluon*, be the names of *Sa-than*

than in the *Reuelation*: but the *Lord* is a gracious God and mercifull, slow to anger, and of great kindnesse, and repenteth him of the euill. *Benignus affectu, misericors effectu*, saith the *Glosse* vpon the second of *Ioel*: *Moses* in the thundring and lightning heard no other attributes vpon the Mount, *Dauid* in his sorrowes acknowledged no other, *Ionas* in the Belly of the VWhale, and bottome of hell, among all the waues and surges, remembreth no other, *Ioel* in his day of darkenesse, and blacknesse, repeateth no other affections of the Lord: but these, *the Lord is gracious and mercifull, slow to anger, and of great kindnesse, and repenteth him of the euill*. The *Psalmist* giueth God these titles, *the Lord is strong and patient*, there is honyn in the *Lyon*, sweetnesse in strength, he is not onely strong and patient, but strong in patience, he doth foreshow his *vials*, and forbeare his *vengeance*, till the *cart-roapes* of sinne doe hurry downe his *iudgements*. It may be he will vpon long expectation cut away the *lappe* of our garment, as *Dauid* did by *Saul*, but it is a rare example, that he proceedeth against any, as *Satans* motion was against *Job*, to *stretch out his hand, and touch all that he had*. There were foure ages of the *Iewes*, in all foure the people continued sinfull: the iudgements expected were fearefull. In the first age of the *Patriarkes*, he promised a blessing to their posteritie: in the second age, of *Judges*, he settled their Common-wealth and Policie: in the third age, of *Kings*, he built them a Citie to dwel in: in the fourth, of *Prophets*, hee built them a Temple to pray in: he might haue blasted them in their *Spring*, but he

Reuelat.
Gloss. Ord.

Ioel 2.
Exod. 34.6.

Ioel 2.

Psal. 145.8.

Job 1.11.

August.

suffereth them to come to their *Autumne*; nay further, hee endured them till their owne loosenesse brought them to the *fall of the leafe*.

It is the most *vile* and *base* condition of man, that when as God hath no other *Fountaine* then the *fountaine of Grace* in *Zachary*, nor other *riches* then the *riches of his mercy* in the *Psalmes*, nor other *bowels* then the *bowels of compassion*, and that the *vnlimited extent* of his *gracious affection* is beyond all *imaginable proportions*, yet notwithstanding, *man* will *unsheathe* Gods *sword*, & will violently force him to his *armory*, to put on his *habergion* and *bri-gandine*, as *Esay* speaketh, to whet his *sword*, to bend his *Bow*, and to prouide him *deadly weapons*, to ordaine his *arrowes* against them that persecute him, as the *Psalmist* threatneth, that *Heauen* shall affoord millions of *Angels*: *Hell*, legions of wicked *spirits*, *Orbs*, and *Arches* of *Heauen*, *Stars* to fight in their order, *Elementary* regions, *Haile*, *Frost*, *Snowe*, *Stormes*, *Tempests*, *Mildewe*, *Blastings*: and the *Earth* his great *Artillery-yard*, to send out *Lice*, *Mice*, *Flyes*, *Wormes*, the very *Nissets*, *Palmer-wormes*, *Locusts*, *Caterpillers*, *Cankerwormes*, *small creatures*, yet great *armies*, as hee calleth them in *Ioel*. Heereby causing *Jordan* to runne backe, his *mercy* to retire, yea, constraining him to alter his owne *desire* and *nature*, and *tenor* of *speech*, as in this place, *I will smite*; and not onely so, but as *before*, they cause the *stroke*, so *afterwards* they neglect the *stroke*, as if the *judgements* of God were like to those *Bruta fulmina* among the *Romanes*, which, because

Zach. 4.

Esa. 59 17.

Psal. 7.13.

Ioel 2.25.

Pliny.

because they fell vpon the beastes, neuer came to obseruation. So wicked and beastly men neuer obserue, neither *why* hee striketh, nor *who* it is that striketh. A *father* hath no ioy in the continuall chiding or scourging, or cursing of his sonne, nay, his very bowels yearne within him for sorrow, his affection can be no lesse, then of the mother of Lemuel, *O my sonne, O the sonne of my wombe, O the sonne of my desires.* The compassion of the Lord can be no lesse, whose mercies be aboue all his works: yet, if a man will not turne, he will whet his sword, and bend his bow: *acerbitatem penæ gladius, celeritatem designat arcus,* saith Chrysostome: In vaine doe any attribute the inuentions of swords to the *Lacedemonians*, or of bowes, to the *Scythians*, God hath prepared them, *eius sunt arma, cuius sunt verba ego percutiam.*

The obseruation collected from the words *I will smite*, is this, *That in all iudgements ought we truely to judge of the true author*: he that being asked his name by *Moses*, answered, *I am that I am*; he it is that afterwards threatens, *I will bring famine, I will bring the sword, I will bring the pestilence.* In the ten plagues of *Egypt*; in the beginning of them his words be, *In this thou shalt know, that I am the Lord, I will smite.* He is a *man of warre*, in the same booke: Nay the *Lord of Hosts* and *armies*, often called in his owne booke: *Murreine of cattell* is called his hand, *Pestilence* his sword, *sicknesse* his arrowes: his *bow* hangeth in the *cloud*, his *sword* is euer in his *hand*, his *axes* and *hammers* be in *readinesse*; he it is that doth

hurt

Prou.31.1.

Chrysost. in
Psal.7.

Plin. lib.7. Nat.
Histor.
Ludolph.

First obserua-
tion.

Exod.3.14.

Exod.7.17.
Exod.15.3.

Exod.9.3.
1 Chro.21.
Psalme 91.

Lamentations vpon the death

Homer.
odys.

Psal. 38.

1 King. 14. 25.

2 Chro. 25. 23.

Isa. 7. 1.

2 Kings 18.

2 Chro. 33.

2 King. 33.

2 King. 25.

Lament. 2. 43

Exod. 8. 19.

Hippoc. in pro-
myst.

hurt and shooote, and wound, and strike, and posse, and ouerturne. He is not *Jupiter inermis*, as one Poet thought, but as another spake, his weapons be innumerable, and his hands be *νείρες ἀπαγγοι* unresistable. The religious Saints of God acknowledge this, *David* shall speake for all. *O Lord, thy anger, thy heauy displeasure, thy arrowes sticke fast in mee, thy hand presseth downe sore.* The rebellious children of *Israel* did acknowledge this when *Ierusalem*, as we find in the old Testament, had beene seauen times assailed; by *Shishak* King of *Egypt* in *Rehoboams* dayes: by *Jos* King of *Israel* in *Amaziah*s time: by *Rezin* King of *Aram* in the raigne of *Ahaz*: by *Zenacherib* king of *Ashur* in the time of *Hezekias*: by the Captaines of the *Affyrians*, who tooke *Manasses* captiue: by *Pharaoh Necho*, that carried away *Iehoas* prisoner: lastly, by the *Childeans*, who burnt the Temple, and defaced the *Citie*: and that they had enemies round about them, on the *East* the *Moabites*, *Ammerites*, *Affyrians*, on the *West* side, the *Philistines*, on the *North* side the *Syrians*, on the *South* the *Ægyptians*, *Arabians*, and *Idumeans*, all most infestuous to them, yet still cry out in their vexations vnto God: Thou hast couered vs with wrath, thou hast slaine vs, thou hast made vs the of-scouring of the people. Nay, *superstitious heathens* haue acknowledged this: The *Enchanters*, that the plague of lice was the finger of God: *Tiberius*, that thunder was the power of God: *Homer*, that the plague was the arrow of God: *Hypocrates*, that a great plague among them was *to θεών*, a punishment sent from God.

Nay,

Nay, blasphemous reprobates haue confessed this, for the damned at what time the *storme* fell vpon them in the *Reuolution*, they blasphemed God, because of that plague of Haile.

Reuel. 16. 24.

A doctrine to confute those that put the iudgements of God farre from themselues, by putting them far from the true author of them, God himselfe. Naturall and *beastly* men, who make naturall causes the reasons of supernaturall euents, who to the *wantonnesse* of wit, adde *wickednesse* of will, and be like vnto those spoke of in the *Psalmes*, that talke presumptuously, and set their mouth against Heauen, making the power of God to be circumseribed by the power of reason, who, because they belieue no more then they see, and feare no more then they feele, they goe no further then the *presence*, never goe into the *privy-chamber* of Gods iudgements, second causes must remoue it from the first author. But I aske, as the Apostle doth, *O thou man, who art thou that disputest with God?* or rather, who art thou that deniest the prerogatiue of God? seeing hee hath sayd, I doe strike; I will smite.

Psal. 73. 9.

In this our *incomparable losse* (of which though I shall neuer *thinke* or *speake* without an indiuiduall companion, *sorrow*, and *sorrow* attended with the vtmost *remembrance* and *reuerence* limited vnder heauen) I may vrge this one part of my Text vnto them who neuer looking vp to heauens vnresistable stroke, doe complaine that eyther the want of care or skill in the *Phisitians*, shipwrackt all

Applic.

our hope in that blessed arke the P R I N C E.

I stand not heere to *dawbe*, with vntempered Morter, neither to feare, nor flatter any. I do beleue that they were both *sorrowful beholders*, and *faithfull helpers*, so far as *Art* and *vigilance* & *diligence* could extend. But when *ego percutiam* is once proclaimed, no Phisician can cure *Asa* his legs, or lay a *plaister* vnto *Ezekias* botch, or cure the *Shunamites* child, crying, my head. No balme in *Gilead* can helpe the *feuers*, *dropsies* or *bloody issues*, which Christ healed, though the *patient Patients* bestow all they haue vpon those honorable instruments: for so the sonne of *Syrach* calleth Phisitians. And therefore they which cry like those in the Prophet, a *Conspiracie*, a *Conspiracie*; so these, *Poyson*, *Poyson*: How probable soeuer that may be; let them looke vnto the *poyson* of their owne soules, the onely *infecⁿtion* that brought this *heavy affliction* vpon vs. And whatsoeuer second causes there might be, let vs leaue the consideration therof to them, to whom they belong: and let vs (which doth only concerne our selues) with feare and reurence, and humilitie, confess it was Gods hand, as both *Gregorie* confesseth vpon the afflictions of *Job*, & *Ambrose* before him of all such punishments, *Cum Diabolus vulnerat Domini sunt sagittæ*: Whatsoeuer the second causes be, yet the supreme rule of all is in Gods hand.

But while I am thus informing others, my owne soule becomes a *feepstick*, and questions thus, *Could God forget to be gratioues?* Would he in displeasure

so

Greg. Mor.
lib. I.
Ambros.

so smite H i m , that was our ioy and hope? Yes, that we might more fully settle our hope vpon the truē obiect, God himselfe. But would hee, so finite as to take him away in the Sunne-shine of his time? yes, that he might bestow farre greater brightness vpon him. *Alas he was in the flower and splendor of his youth: hee was lesse taynted, lesse blemished: His death was the vndoing of many his poore seruants:* but God is able to prouide for them better then hee could: *Let them trust in the Lord, and verily they shall be fed:* Hee was taken away in this solemne expectation of Nuptiall-joy and triumph: He is gone to greater ioy, to the Marriage of the Lambe; to those ioyes, triumphs, Angels. Quire and Songs, to which no burden, nor no end belongs. Hee was taken away, as it were somewhat sodainly, and vnexpectedly; yet not so sodainly as the fiery enemies of God and the King entended in that furious sulphureous plot to haue blowne him vp. Neither so sodainly as Iosias the dearling of God, who had no more warning then while an arrow made a doore in his breast for Death. But our Iosias was taken away in a seasonable, comfortable visitation, when hee was full of beautie, full of glory, full of pietie, full of Religion, full of admiration, full of lamentation. Beloued, in a word, as the Apostle speaketh; *Comfort your selues, one another, with these wordes: The Lord gaue him, and the Lord hath taken him:* and as Ionas Marriners acknowledged; *Thou O Lord hast done as it pleased thee.*

Psal. 37.

2 Kings 23.

2 Chron. 35.20

Iob 1.

Ionas 2.

2 Cir.

Gen. 4. 2.

Cypri. serm. de
Nat. Chri.Phil. lib. 1. de
rit. Mois.

(As it followeth.) *Thou hast smitten the Shepherd.*
 To haue smitten a *Wolfe* deuouring the *sheep* had bin
mercy; to haue smitten one *sheepe* of the fold had bin
iudgement with mercy, but to smite the *shepherd* may
 seeme *iugdement and fury*. In this *houre* and *time* of
mourning, now we sit as in the *shadow of death*; it is
 fitter for you to feed on the *tree of life*, then on the
tree of knowledge, & therefore I desire to confine my
 speech onely vpon *meditation*; but the word *shepherd*
 leades me forth further then I thought, besides the
 waters of *comfort*. A *shepheard* was the first *trades-*
man, though the second sonne of all the children of
Adam; and after *Abel* many *shepherds* were in neer
 attendance vpon *God*. Saint *Cyprian* hath collected
 them, and hath the Catalogue of them. *Abel Pastor*
ouium fuit, fuerunt et Patriarchæ pastores, suarum
tandem familiarum principes; Pastor fuit Moses; Pastor
Dauid, &c.

In the beginning after the creation, in the olde
Testament *God* chose *shepheards* to be his *seruants*.
 In the beginning of the time of *Redemption*, in the
 new *Testament* *Christ* chose *fishers* to be his *Disci-*
ples: *shepheards* haue a solitary life; *fishermen* a wa-
 try life. In the *shepherds* auncients haue hierogki-
 phically obserued *cōtemplation*, in *fishermen* *lamen-*
tation. A *shepheards* life, saith *Philo*, is *præludium*
ad regnū, ideo Regis olim dicti sunt ποιμενες λαον, of
 which phrase *Homer* & other *Grecians* haue made
 vse: & the old *Testament* hath none of more esteem
 then *shepheards*. *Moses*, that kept *Iethro* his *sheep*, *Ja-*
cob that kept *Labans* *sheepe*, *Joseph* was sent to *Jacobs*
sheepe:

sheepe; *Amos* a Prophet, taken from the heard, *Moses* a Priest and Prophet, from the sheepe; *Dauid* the Lords Souldier, and who euer had such victories as *Dauid*? taken from the fold, *Elias* the Lords Seer, and you know what the spirit of *Elias* was, yet he taken from the cattell. But more then this, God the Father is called a *shepheard* in the Psalmes; *O thou shepheard of Israel, thou that leadest Ioseph like a sheepe.* God the Sonne doth name himselfe a *shepheard* in the Gospell: *God the holy Spirit, is named a shepheard in Peter; the Shepheard and Bishop of our soules.* I haue lead you so farre, onely to shew in what *honor* the name, function, person of shepheards haue beene. You may the more wonder at the words *percutiam Pastorem: Abel* the first shepheard maybe slaughtered; but this shepheard, by excellencie called the shepheard, he that is, *bonus Pastor, magnus Pastor, Princeps Pastorum.*

Formosi pecoris custos, formosior ipse. He that was white and ruddy, the fairest of ten thousand; full of grace were his lips: spetiosus sue filij hominum: he whose head was fine as gold, whose lockes were curled, who had cheeke as a bed of splices, lips like lillies, hands as rings of Crysolites, legges as pillars of marble, whose countenance was as Lebanon, whose mouth as sweete things; who was wholly delectable. O my God; is he striken! yes, and smitten with such a deadly blow, that the Axeltree of heauen could not haue borne it. Esay called him, vir dolorum, and Jeremy expresseth his inexpressible grieve, dolor non sicut dolor, neuer sorrow like his sorrow. Sorrow followed

Psal. 80. 1.

John 10. 11.

1 Pet. 2.

him from his birth to his buriall. In his birth persecuted by *Tyrants*, in his life tempted by *diuels*, at his death apprehended by *Traytors*, scourged and spitte vpon by *souldiers*, vilefied more then a murtherer, crucified with *Theeues*, a *Crosse*, the curse of the Law, to beare him ; and hee to beare all the sinnes of the world: his most blessed body to be mangled and *goared*, his Soule to drinke vp sorrow, and thus to giue vp the *Ghost*. *Pastor, Christus, dilectus filius, Populi Doctor, super hanc excitantur persecutorum manus, upon Christ*, who was *primogenitus*, nay, *vnigenitus*, the beloued Sonne, the Doctor of his people, the Shepheard of his sheepe: the *Lambe of God*, the *Lion of Iuda*, the expresse *Character* of his Father, the *light of the Gentiles*, *glory of his people Israel*; the *hands* of his persecutors are lifted vp, and fall downe with this *heauie, heauie blow*.

Obser.2.

The obseruation hence is, that the great height of sinnes, bring downe so hevy weight of iudgements, as that God will not spare his owne onely one, his deare one, his faire one, his Son *Christ Iesus*. I say no more in this, but what Aquinas gathereth from that of *Esay*, *Propter scelus populi mei percussi eum: for sinne he was smitten, who had no sinne; and the blow was so heauy that the mountaines trembled*.

Not onely was *Christ* taken away for sinne, but in fiercenesse of Gods wrath, hee often giues the world such a *shocke* and *stroke* that it reeles, and almost ouerwhelmes, with the dart of vengeance that strikes into the heart of a *kingdome*, by taking away

the

Aquin.
Esay.

the choyse seruants of God, the chosen shepheards of the world, such as are *Kings* and *Princes*, who as *Christ* communicated of mans miserie, so these participate of Gods Majestie : and yet in his furie he will smite these. Witnesse *Iosias* the dearling of *God*, the *apple* of his eye, the *signet* on his right hand ; *Prophecie* of three hundred yeeres before his birth : *lamented* among the posteritie of the *Iewes*, after his death : yet *Iosias* must be smitten ; *Iosias*, whose remembrance is like the perfume that is made by the *Apothecary*, sweet as hony in all mouthes, and as musicke at a banquet of wine ; he that was a pat-terne of reformation to all succeeding *Princes* : yet *Iosias* must be smitten ; hee that destroyed all idola-
trous *Priests*, and *monuments* of *Baal*, the *Sunne*, *Moone*, *Planets*, with all their high *Places*, or *Val-leyes*, or *Groues*, or *Altars*, or *Vessells*, and cut downe, burnt to ashes, beate to powder, threw into the brooke, and left no signe of them : yet *Iosias* must be smitten : *Iosias* whose *Epiphany* and *acclamation* was ; like vnto him was no King before him ; whose *Elegy* and *Lamentation* was such as neuer the like before or after him ; all singing men and singing women lament him to this day, and neuer the like mourning as that of *Hadadrimmon* in the valley of *Megiddo* ; yet *Iosias* must be smitten. *Non similis*, for his honorable reformation : *Non similis*, for his memorable lamentation : yet the right hand of the Almighty spared not *Iosias*. In the *Chroni-cles* of all the Kings from *Saul* to *Zedekiah*, contain-
ing *fourteene Generations* and *forty Kings*, there

was

Eccle.49.

² King.23.
² Chron.35.

1 King. 15.

1 King. 22.

2 King. 14.

2 King. 15.

1 King. 10.

Psalme.

1 King. 22.

was not one that gaue or tooke the like example of perfection. For as among the bad, *Rehoboam* did ill, *Ieroboam* worse, *Omri* worste then hee, *Ahab* worse then all; so on the contrary, though *Asa* did right in the eyes of the Lord, and his sonne *Iehosbaphat* walked in the wayes of *Asa* his father. *Amasiah* did vprightly in the sight of the Lord, and *Azariah* his sonne did according to all that his father *Amasiah* did. *Dauid* was a man after Gods owne heart, and *Salomon* his sonne for his wisedome, honor, riches and happinesse, exceeded his father *Dauid*, yet euery one of these had some scarre, some blots, some blemishes, an *eclipticke line* ranne through each of their *Zodiackes*; onely *Iosias* is without any noted spot or wrinkle; like him was no king before him. What then was the reason that this Rose of the *gar-land* must be blasted; the Diamond of the *Crowne* be darkened; the Paragon of all the Kings of *Israell* and *Iudah* must be smitten; that *percutiam*, the word of my Text, serued his *execution* so violently vpon *Iosias*? Why would he that breaketh the *bow*, knappeth the *speare* in sunder, and casteth the *arrowes* in the fire, I say, why would hee let the *Archers* shoot at King *Iosias*? It was the *voynce* of the King of *Aram* to his *Captaines*, concerning wicked King *Ahab*, *fight yee neither against great nor small, but against the King*; but that the Lord should dire&t that fatall arrow to be the death of his darling *Iosias*, this arrow strikes vs with admiration. I cannot but beare part with those mourners in *Megiddo*; *Alas* for this great day, *Alas* for that good Prince, *Alas* that *Iosias* is smitten.

When

When David numbered the people, the people died, they suffered for his sinne, *placuntur Achini*, and David crieth, *What haue they done? it is euē I that haue sinned, Is it not I that haue commanded to number the people? but these sheepe what haue they done? O Lord my God, I beseech thee, let thine hand be on me, and on my fathers house, and not on thy people for their destruction.* The people plagued for the offence of the Prince; but heere the Prince is smitten for the offence of the people.

1 Chron. 21.

I finde especially two causes why Iosias was smitten. First, for the sinnes of the time: the sinnes of those daies I collect out of Zephany, to be strange and horride. In the front of the Prophecy, you may see that he prophesied in the dayes of Iosias: in the second verse of that Chapter there is a feareful destruction pronounced; such as in so few words, is not to be found in all the Prophets. It is a generall observation, that where we heare in Scripture some strange desolation threatened, there is some strange abomination committed. Obserue both here: first, the desolation threatened; *I will surely destroy all things from the Land, saith the Lord, I will destroy man and beast, I will destroy the fowles of the heauen, and the fishes of the sea, and ruines shall be to the wicked, and I will cut off man from the Land, saith the Lord, &c.* It is so terrible, as if that in the Psalme were fulfilled, *Destructions are come to a perpetuall end: a deluge and Cataclisme, a deuastation and desolation vntspeakeable: the greatest plagues that euer*

The first cause
of the death of
Iosias.

Zeph. 1. 1.

Zeph. 1. 1. 2.

Psal. 9.

came vpon the World, were eyther the particu-
lar, in the Judgements vpon *Ægypt*; or the gene-
rall, in the drowning of the World: In *Ægypt*
besides *Flyes*, and *Lice*, and *Frogges*, and *Darke-
nesse*, there was the killing of the first-borne, Mar-
reyne of the Beasts, death of the Fishes, by the wa-
ter turned into bloud; but I finde no where, that
their *Fowle* of Heauen were destroyed: In the
Drowning of the *World*, all mankinde was not de-
stroyed, eyght *Soules* were preserued, and although
the Beasts of the *Field*, and the *Fowles* of the
Ayre perished, yet I can no way collect the de-
struction of the *Fishes*, those watrie *Creatures*
kept their *Colonyes*. In *Ægypt*, *Beasts* and *Fishes*
were destroyed, not the *Fowles*: In the *Floud*,
Beasts, and *Fowles*, not the *Fishes*; but in this, *Man*,
and *Beast*, *Fish*, and *Fowle*, all things threatned to be
destroyed from the earth. Secondly, therefore con-
sider the *abomination* committed in those times;
you may at first sight collect them out of the fol-
lowing Verses. In the 4. verse, there was a *remnant*
of *Baal* in the Land, resembling our *Papists*. Se-
condly, *Priests* and *Chemarims*, fit parallels to our
Priests and *Iesuites*. Thirdly, in the 5. verse, there
were *some* that *swore by the Lord*, and *swore by Mal-
cham*, equalling the *false-hearted, halfe-hollow-harted*
Hypocrites of *two religions*, in these dayes. Fourth-
ly, in the 6. verse, *some* that *turned backe from the
Lord*, like to our *Ephraimitall Apostaticall revolters*.
Fiftly, *some* that *sought not the Lord*, nor *inquired*
after him, shadowing the *Atheists* of our land. Sixtly,

Zeph. 1. 4. 1.

Verse 5.

Verse 6.

in

Verse 8.

Verse 9.

in the 8. verse, such as were cloathed with strange apparell, the true characters of the Guls and Gallants of our dayes. In the 9. ver. some that daunced vpon the threshold so proudly, the note of the quaint Crane-paced Courtiers of this time. Lastly, those that filled houses by crueltie and deceit, the brand of the sinfull and covetous Citizens of this place. Now measure with the cubit of the Sanctuary, whether desolation be not fitted to abomination. Runne to and fro through the streete of that Chapter, and see, and heare, and feare, and tremble: Sinnes were the cause of that threatened destruction, sinnes were the cart-ropes, engines, Pyoners, the Earth-quakes, Whirlewindes, Thunder-bolts, finall downefall, and funerall, and devestation of that State.

Judg. 20. 44.

1 Kings 12.

In the time of the Judges, the Lord almost extinguished the Tribe of Beniamin, eightene thousand at one time. In the time of the Kings ten Tribes fell from Israel. But this misery is more; Root and branch, head and tayle, as the Prophet fore-told, Man, Beast, Fish, and Fowle are destroyed: For sinnes he doth stretch out his hand vpon Iudah, and vpon all the inhabitants of Jerusalem: for sinnes hee doth worry the Sheepe, and smite the Shepheard. This is the first reason why Iosias is smitten.

The second cause of smiting Iosias.

The second reason that Iosias was smitten, was, that hee might not see the misery threatened to be brought upon Israel; his eyes should not see that euill: Euill must come, but not in the dayes of Iosias. The Word of the Lord is good (saith Hezekias) onely let peace be in my dayes.

Genelis.

Ezek. 9.4.

Seneca.

Genetts.

Genes. 39.5.

Genes. 30.27.

The *Israelites* must be bond-slaues in the Land of *Egypt*, but not till the *Patriarkes* sleepe in peace. Tenne *Tribes* shall be diuided from the twelve, yet *Salomons* eyes shall first be shut. *Ierusalem* shall be destroyed, but not till that they who mourne in *Zyon* be marked. All *Italy* grieuously troubled, but *Ambrose* is to be first arrest. *Africa* shall be spoi-
led, but not till *Austine* deceased. *Germany* was distracte, but *Luther* first must peaceably and honourably be buried. *England* was persecuted and fiered, but blessed King *Edward* must first be receiued into *Abrahams* bolome. God reserveth his iust and determinate plagues, and stayeth his Vials till his appointed times. All the States of the World haue their *Criticall* dayes, and *Climacteri-
call* yeeres, beginnings, settled stations, declinati-
ons, and dissolutions at Gods appointment.

Certo veniunt ordine Parce.

It was a speech that commands admiration from vs, that God shold say to *Lot*, Get thee hence; I can doe nothing till thou art gone hence. Was the power of God liimited by himselfe? He did *actiue-
ly* limit his power, it was not *passiuely* limited by *Lot*. God did limit his power to his will; or rather, both were *determinated*, then *limited* or *terminated*. It exceeds our thoughts that hee in so fauourable a Compassion will forbeare, for his loue to some particular Seruant, the great wrath hee hath laid vp in store for a *Nation*. Hee doth not onely blesse *Potiphar* for *Joseph*, and *Laban* for *Jacob*, but hold his hand, stay his Vials, forbeare his vengeance

vpon

vpon Israel for Iosias sake; holy and reverend be his name for euer.

I haue numbered and weighed the words hastily and in the Scales of sighes and sorrow; let vs see what measure of them comineth to our share. And first, was sinne the cause of smiting the Shepheard? Indeede, Sinne is the ouerthrow of Judgement, the staine of Conscience, the roote of all peruersitie, infiction of all actions and affections: but is it so harmefull to vs, so hatefull to him, that is, the all-seeing, all-beeing, all-pure and sacred Maiestie, that not onely his owne Sonne, blessed for euer and euer, was smitten, *propter scelus populi*, as Esay speaketh; but also those excellent, and choise, and blessed Instruments of his glory, Kings and Princes, are often-times taken away for the sinnes of the people? Let vs all then looke into the Calender of these dayes, wee haue seene, and found, and felt their effects; and let vs obserue whether the sinnes of this Land, and especially this Citie and Court, be not equall to any of any Land: see whether the sinnes now be culpable, or damnable, winckt at onely by the eyes of men, or crying in the eares of Heauen. You shall finde them to be aspiring, mounting, towring sinnes: Sinnes of the highest eleuation; and those sinnes now committed, which in times past durst not be named. Men like women, women like Diuels, common; to salute and stab, kisse and betray, common; cheating, whoring, drinking, swearing as common as breathing.

Neuer were such varnishes put vpon rotten

Use.

Esay.

causes, or Lawes made such quirkes for mercenary wits; or Goodnesse so deformed, Justice so guilty, Virtue so needy, Religion so scorned, or Whoredome so painted. In a word, to let passe the *Couetousnesse* of the rich, *idlenessse* of the poore, *want* of age, *wantonnesse* of youth, *prophanenesse* of all; I aske the honest *Religious Soule* that mourneth for the misery of *Zyon*, Is it not strange that after so long preaching of the *Gospell*, there should be such an *inundation* of *Popery*, this generation of *Vipers* seeming to multiply in our time, as the *Arrians* did encrease in the time of the ancient *Fathers*, who preached and wrote against them? *Ezekiels Prophecie* may seeme fulfilled, the *Idoll* of indignation is among vs; there be some *Ancient Idolaters*, some *idolatrous women*, some *idolatrous Priests* in our Land. These be causes why our *Iosias* was smitten. Our sinnes opened that *Vena Basilica*.

Secondly, would no other *Sacrifice* serue, but the death of *Iosias*? No. The former Prophet *Zephany* maketh it as plaine as may be in his 1 Chap. 7. and 8. verses. The Lord hath prepared a *Sacrifice*, and in that day of the Lords *sacrifice* hee will visit the *Princes* and the *Kings Children*. No other *sacrifice* will serue but the branches of the *Olive Tree*, the blossomes of the *Figge tree*, the beautifull young *Cedar*, the glory of the *Forrest*, the beauty of the *Garland*, the *Coronet* of *succession*, the *Patron* of *Religion*, the *joy* of the *olde*, *hope* of *young*, *comfort* of *all*. Nothing would serue but that *precious lewell*, which *Nature* onely shewed the world,

and

and so put vp againe, that happy New-Starre, new eye of Heauen, of whose station and influence while wee argued, it went out againe. Nothing must serue but Iosias? Si sic in viridi, quid fieri in arido? what shall become of the negligent, ignorant, windy, emptie, shadowy Creatures, who liue to eate, and eate to play the Beasts. Hee was taken from πονηροπολις, to ἀγαροπολις, from the euill to come vpon such, to the joy he enioyes: Hee is gone to rest with more tokens of Gods fauour then euer Iosias had, his precious Soule is bathed in the precious bloud of his blessed Sauiour; Patience did here comfort him; Confidence did hence crowne him; annointed Cherub, blessed Angell, gracious Master, thou art now in glory, though wee poore scattered sheepe haue lost thee. Teares blinde mee, and sighes chooke, and here I cease; sorrow doth silence mee.

Correct vs no more in thy fury O Lord, let not thine arrowes sticke so fast in vs, nor thy hand presse vs so downe, lest we be consumed, and brought to nothing. Magnifie thy arme of Mercy, as thou hast exalted thine arme of judgement: and let never the like losse come vpon vs againe,
till thy Sonne our Sauiour come
to vs againe. Amen.

F I N I S.

The



The second Sermon.

Match. 26.31.

The Sheepe of the flocke shall be scattered.



When *Elias* was departing, the Whirlwinde mouing, the fiery Chariot mounting, and *Elias* in his transmigration, neq; *inter viuos nec mortuos*, (as *Bias* spake of *Saylers*) being not gone vp into the aire, as *Moses* on the Mount, or

rapt vp into the third heauens for a time, as *Saint Paul* in his Vision, but as *Henoch* before, so hee vnder, the Law, caught vp into the heauens for euer.

Elisha the Prophet lamenteth *Elias* with the same wordes that afterwards *Joash* the King lamented *Elisha*; *O my father, my father, the Chariot of Israel, and the horse-men thereof.* A lamentation fitting our losse, who haue lost our *Father, our Master, the Cedar of Lebanon, and Chariot of Israel.*

2 King. 2.14.

2 Kings 13.14.

Numb. 16. 49.

In the 16. of *Numbers*, it was an heauy, weighty Iudgement, that in so small a time, so great a number as 14700. should dye; *Moses* then cryeth out, as if with sorrow shaking his head, and wringing his

his hands, There is wrath gone out from the Lord, the plague is begunne. Wee will borrow the wordes of him, it is (miserable men that wee are) I say, it is our case; Wrath is gone from the Lord, the plague is begunne. Now is a time of mourning, of cloathing our selues in *sacke-cloath* and *ashes*; nay, in *dust* and *ashes*, and in the shadow of *death*, that as wee spent our *first* dayes in sinne, so wee may spend our *last* dayes in sorrow. Is not wrath come from the Lord, when our *Lillie* of the vallyes is blasted; our *Rose* of the field is blemished? I say not that our *Olive* branch is cut off, but the *Doue* with the *Olive* branch is fled from vs.

Wee are the men of whom *Jeremy* mentioneth in his *Lamentations*; wee haue seene the affliction in the rod of indignation; the *breath* of our *nostrils*, the *blessed* of the Lord is taken from vs, our daunce is turned into mourning, and the *crowne* of our head is fallen: *Woe unto vs, that euer wee sinned; our hart is beauy, and our eyes are dimme*, because this Mount of *Zion* shall be desolate. My Text doth epitomize what euer my sorrow can conuince; *The Shepheard is smitten, and the Sheepe of the flocke shall be scattered.*

Lam. 5.15.16.

I haue gathered so much *dew* of Meditation from the first part, as a day and night could yeeld my sorrowfull head and heart to receiue. That was our Masters part; this next ours: *The sheepe shall be scattered.* In speaking whereof, as that wonder of miserie, the vnhappy Mother in the besiege of *Ierusalem*, hauing eaten one part of her childe, could

not thinke of eating the other without vnspakeable sorrow; so assure your selues, my *sobs* and *throbs* and *throwes* will be many, before I am deliuered of this part, which will part vs all, the dispersion of the Sheepe. I will smite the Shepheard, and *the sheepe shall be scattered*.

The sheepe.] Silly, simple Creatures, yet decent, innocent creatures, quietly feeding in the Field, hearing the voyce of the Shepheard, yet fearing their rauenous Enemies, though they be together, though they haue both a shepheard and a fold; but when they shal[*be scattered*] there case is more miserable, then no *defence*, no *hope*, no *helpe*, no *safetie*; Put both together, a *shepheard*, but hee *smitten*; *sheepe*, and they *scattered*, then you will say, this Text and our state is the same that the *Proclamation* was in the Army after the death of the King of *Israel*; *Get euery man to his Citie, and euery man to his owne Countrey: For the shepheard is smitten, and the sheepe shall be scattered.* The parts be already opened: In this *remainder* of the former worke, these two *particulars* fall in sunder. First, the *denomination* of Christ's seruants, *sheepe*. Secondly, the *dispersion* of these *sheepe*: they shall be *scattered*.

And first, for *sheepe*, they be *creatures*, neyther *noysome* nor *fulsome*. I will borrow but one authortie for them, out of the *list* and *limit* of the *Sanctuary*.

— *Ton sa tacet,*

Carne iuuat, pelle, vellere, lacte, fimo,

In *Sacrifices* no creature so frequently offered; in the *Sinne-offring*, *Peace-offring*, *Burnt-offring*,
Passe-

Passe-ouer, Saboth-offring, and especially in the daily offring; euery day they offered a *Lambe* at morning, and a *Lambe* at euening. *Lorinus* obserueth it out of *Chrisostome*, *Euthimius*, *Austine*, *Origen*, *Cyrill* and others, mactabant agnum iugis nostri sacrificij typum: And so not onely these, but *Gaudentius*, *Paulinus*, and *Cyprian* giue that common knowne reason, why a *Lambe* was so continually offered; namely, as a type of the offspring of *Christ*, who in 28. seuerall places of the *Reuelation*, is called the *Lambe* of God.

For the name of Sheepe, *Notatisima est dicendi forma*, saith a Writer. In the 34. of *Ezekiel* the Prophets are 13. times called *shepherds*, and the People 21. times also called *sheepe*: and in the last verse the Lord expresseth himselfe thus; *Ye my sheepe, yee the sheepe of my pasture are men, and I am your God* saith the *Lord God*. The 23. *Psalme* is plaine to this purpose, a *Psalme* truly called *Davidis Bucolicon*; there you haue shepheard, sheep, greene fields, stil waters, wayes, pathes, vallyes, shadowes, yea, the rod and shepheards crooke. The *Lord* is my shepheard, hee shall rest mee in greene pastures, hee leadeth mee by the still waters, bringeth mee into the pathes of righteousness, &c. The Chalde *Paraphrase* vnderstands this *Psalme* of *Israels* deliuernace out of Egypt. *Athanasius* of their returne out of *Babilon*, here prophesied: some interpret this leading, resting, guiding, feeding, to be the power of the *Word*, so *Lyranus*; some of the *sacraments*, so *Saint Austine*; some of the *Ascension* of *Christ*, so *Nyssenus*,

Numb. 28. 9.
Lorinus in 8.
Act. Apost.
Aug. 4. tract.
in *Ioan.*
Orig. hom. 24 in Num.
Chris. hom. 37. in Math.

Buc.
Ezek. 34.
Ezek. 34. 31.

Lor. in Psal.

Psal. 23.

Cald. Par.

Athanasius.

Lyranus.
Aug. in Psal.

Athanas.

Ambros. lib. 5.
de Sacra. cap. 3.Eli. Scho.
Nazian in Orat.
2. de Filio.

John 16.32.

Athanasius wisheth *Marcellinus*, when he did enter into consideration of the Lords gracious direction, and bountifull feeding, then thankefully to sing this Psalme. And Saint *Ambrose* much grieued in his time, that men not considering the blessing they receiued by being named the sheepe of Gods flocke, did so often heare, and so little regard the blessing of this Psalme. I leade you further then may seeme necessary in this Psalme, but it is the sweetest Pasture, and the aptest proofe in Scripture for my purpose.

A *Scholiast* vpon *Nazianzene* expoundeth those greene fields to be the Church, the grasse the Word, the waters the Sacraments, the Pastor God, the flocke the people, the rod and staffe instruction and correction: deniq; as he concludeth, *Deum esse Pastorem, amissos reducentem, confractos obligantem, correptos corroborantem*: God is that Shepheard, bringing backe the lost, as *Paul*; strengthening the weake, as *Peter*; binding vp the broken in heart, as *Matthew* that followed him; *Magdalen* that anointed him; the *Theefe* that confessed him. Gods sheepe, sometimes feeding, as in this Psalme; sometimes travelling as *Jacobs* flocke, sometimes suffering, as our Sauiour foretold, as sheepe appointed for the slaughter.

The sheepe in my Text be the *Disciples*; *Matthew* implieth so much; *Marke* expresseth it; but Saint *John* more plainly thus, *yee shall be scattered*, the speech being appropriated to the *Disciples*, whom in that *Gospell* he calleth his sheepe, his flocke, his fold:

fold: yet it is but *pusillus grex*, a little little flocke, little indeed, because so few, the number but twelue, as of *Patriarkes* and *Prophets*, as of the twelue Tribes of *Israel*, twelue fountaines of *Elim*; twelue foundations of *Jerusalem*, twelue signes of *heauen*. They be *Pauci, pauperes, pusilli, Poore sheep, poore silly soules, to be sent out among those Rauenous blood-seeking blood-sucking Wolues.*

It was the *last Sermon* that euer Christ preached on earth to his *Disciples*, it was as his farewell, the night before he suffered: the last glimpse of a *Candle* is often most bright; the last glance and lustre of the *Sunne* somtimes most cleere. They should now haue expected some ioyfull newes, all their life before was sorrowfull, now they might looke for some *Legacie*, that Christ would haue blessed them, as old *Jacob* on his death-bed: *Gather your selues together my Sonnes: Gather your selues together yee sonnes of Jacob.* But our *Sauour* who had formerly told them there was no comfort for them in the world, because they were not of the world; that they were but as *sheepe among wolues*, giueth them no other title in his last *Legacie* but *sheepe*.

Whence this obseruation ariseth, that the seruants of Christ ought to be cleane, quiet, simple, and peaceable in the world; for they are but *sheepe*. In sheep saith *Origen* is described *Cogitationum munditia*, cleane, honest, sanctified cogitations ought to be in Christ's seruants. In sheep, saith *Gregory*, is obserued *Actionum innocentia*, righteous, religious, innocent actions ought to proceede from Christ's sheepe. I

Gen. 49. 1.

Obser. 1.

Origen.

Greg.

Lamentations vpon the death

Lori. in act. Ap.

could multiply and increase fathers and sonnes for the manifestation of this point, but this onely reason shall serue, Christ himselfe was such a sheepe, & therefore such ought we to be. He was not *ousis* but *tanquam ouis*, for hee was *agnus Dei*, saith *Lorinus*. And another wondereth hereat, *Hoc mirum est, Christum et agnum esse, et ouem esse, et pastorem esse*. Christ indeede was so, and neuer any other so. Which is easily made plaine; for though we should not speake without *admiration*, nor thincke without *adoration* of all the mysteries of our *Redemption*: yet in the *deepe* well of this mysterie, euен hee that hath nothing to *draw*, may vnderstand it. As in the Kingly, Priestly, Propheticall offices of *Christ*, hee did communicate two of those offices to *some*, but neuer all the three to any. *Melchisedech* was a *King* and *Priest*, not a *Prophet*: *Moyses* was a *Priest* and *Prophet*, as the *Psalme* speaketh, *Moyses* among his *Priests*, but was not a *King*: *Dauid* was a *King* and *Prophet* but not a *Priest*. So the same *Dauid* was a *shepheard*, *Psal. 78.72.* and a *sheepe*, *Psal. 119.176.* but he was neuer called a *Lambe*, this name was neuer giuen to any but to our *Sauiour*, vntill the day of his *Ascencion*, when he commanded *Peter* to feed his *Lambes*: and yet not they neither were called *lambes* in the same sense and meaning that our *Sauiour* was.

Psal. 78.72.
*Psal. 119.176.**Gen. 49.*

It is obserued, in the *Emblematicall* blessings, that *Jacob* left his children, *Iudah* as a *Lyon*, *Dan* as a *Serpent*, *Issachar* an *Asse*, *Nephthali* a *Hinde*, &c. hee giueth none the motto *tanquam ouis*, none of them

them is called a *sheepe*, or a *lambe*, and yet out of *Inda*, whose *Embleme* was the *Lyon*, Christ came who was both the *Lyon* and the *Lambe*.

Our Sauiour in the two *Sacraments* of *Baptisme* & the *Lords supper*, among other miracles, wrought these two : he blessed the *fowles* of heauen in *Baptisme* by the *Doue* that descended on him : he blessed the *beasts* of the *field* in the *Paschall lambe*, at the *last supper* eaten by him. But the *unspeakeable blessing* whereby he hath blessed not onely his *Disciples*, and their *successors*, but all his seruants, is this, that they are his flocke, his fowle, his lambes, and his *sheepe*.

Is it so then ? be the *seruants* of Christ his *sheepe*? First then, how ought they to liue, an honest, simple, innocent life in these *last* and *worst*, and *abominable* dayes ? Christ was the *Lambe*, and he hath left vs an *example to follow his steps*, as S. Peter exhorteth : but alas how far are we from his *example*, from his *steps*? *Passibus & quis* none can follow him I confesse, were all the *righteous spirits* of the *Patriarkes*, *Prophets*, *Apostles*, *Martyrs* and *Saints* put together in one man, yet it were impossible to follow him with *equal paces*. I will not prescribe his *miserie*, his *pouerty* to you; I know you will not follow it; you esteeme it a *heauy yoke*, his *miserie* his *pouerty* was *vnsupportable*; he was *Lord* of all *things*, yet injoyed *nothing*; he had not a *house* to be borne in, he borrowed a *stable*; not a *bed* to be laid in, he borrowed a *cratch*; not a *vessell* to drink in, he borrowed a *pitcher*; not a *roome* to eat his *passeouer* in, he borrowed a *parlour*; not a *grane* to

be

Christof.

V/s. I

1 Pet. 2.

be layd in, he borrowed a *sepulcher*. Of these things you will aske mee, as the Poet, *quis legit*, who can read these things? or rather as *Esay*, *quis credit*, in speaking of these who will beleue our report? I do not forbeare to presse the imitation of this: I prescribe his *chastities*; hee was the Virgin-Sonne of the Virgin Mother, imitate this. *Cum Virginis filio non erit tua luxuria*: Chastity becomes his sheepe. I prescribe his *charitie*; he healed *Malchus* eare, though he drew vpon him; he saluted *Iudas* by the name of friend when he betrayed him; he prayed for his enemies when they crucified him. *Cum charitatis auctore non erit malitia tua*: charity becomes his sheep. I prescribe his *meekenesse* and *humility*; all the practise of his life was *humilitie*, and his lesson was *humilitie*; Learne of me to be *humble* and *meke*. *Cum humilitatis doctore non erit superbia tua*: Humilitie becomes his sheepe.

It was not long before Christ's death, that the *Disciples* did propose a strange question among themselues, *striuing for prioritie*: they disputed who should be the *greatest* among them. A wonder, that two such *ambitious* *twinnes* should be among the *Disciples*: I pray God there neuer hath beene any such question of *contention* and *opposition* among any of you. Sure I am, we were all *growne proud*, and placed our *strength* in the *arme of flesh*, and that for this and other sinnes, the Lord hath taken our *weete and blessed Master* from vs.

Secondly, are ye sheepe of one flocke? O then be of one mind, in *vnity*, *amitie*, *vnanimitie*; the places

Aug. de Temp.

Aug. de Temp.

Marke 9.

V/le 2.

ces are frequent, where Christ his seruants are called *members* of one bodie, *sheepe* of one fold, *branches* of one *Vine*: how is it then that *Caine* will seeke to kill *Abel*, or *Ismael* to iest at *Isaac*, or *Esau* to hate *Jacob*, or *Ioab* to stabbe *Amaga*, children, brethren. *Dearely beloued*, be the phrases of Saint *John* to those that are Christ's seruants.

¹ Ephes.
² Ephes.
John.

It is well worth the obseruation, that one noteth upon our Church Lyturgie, in euery article of devotion, that we come to performe in the Church: the salutation still is, *Dearely beloued*: a phrase vsed in the very beginning of our publike Prayers in the receiuing of the Communion, the administration of Baptisme, the solemnizing of Marriage, at the buriall of the Dead, at the generall Commination. How shall your conscience beare you witnesse that the Church speaketh to you, as *Dearely beloued*, if there be an enuious, malicious, scandalous, flaunderous, pining, repining, vncharitable spirit amongst you? Remember, *branches* must grow together, members agree together, *sheepe* feede together.

Thirdly, is it so, that yee be Christ's *sheepe*, then heare Christ's *voice*: it is one of the true notes of Christ's true *sheepe*, *Audiunt vocem meam*, faith Christ: *Audiunt & vocem meam*: *Audiunt*, that is, a necessarie of hearing. *Faith* commeth by hearing, *knowledge* commeth by hearing, *comfort* commeth by hearing: They that stop their eares, and will not heare, are not Christ's *sheepe*. Though thou be lame as *Meph:bosbeth*, or blinde for a time as *Paule*, or

vse. 3.

Rom. 10.14.
Matth.
Psalme 119.

Lamentations vpon the death

dumbe as Zachary, yet thou mayst be in Christ's fould: but if the *deafe diuell* haue possessed thee, if thou stop thy eares, thou art none of his flocke.

What *joy* had *Dauid* in hearing but of going to Church? *It did me good*, sayth he, *when I heard them say we will goe to Ierusalem*. *Audiunt vocem suam*, not onely they must heare, but heare his *voice*: therefore our Sauiour gaue a double caueat, *quid & quomodo*. In *Marke*, *Take heed what yee heare*, there is *quid*: in *Luke*, *Take heed how yee heare*, there is *quomodo*. If euer it were a time to set a watch at those open ports of our *cares*, these be the dayes; wherein some like the souldiours of *Gastro*, are armed with the aduersaries arguments, as they were with the enemies armour. Some coyning *inuentions*, of which saith *Dauid*, *I haue hated inuentions*; others with *traditions*, of which Christ forewarneth; others with *infallible notes of seasoning the sense of Scripture*; which *notes*, howsoeuer they seeme to haue warrant out of *Vincentius Lirinensis*; yet of the three, he acknowledgeth that *Heretikes* haue claimed two of them, the *Arrians* vniuersalitie, and the *Donatists* antiquitie; and *denies* not but that the *third* may be challenged by *inueterate heresies*, also: and I adde further, that the *Diuels* may pleade for it *Consent*, and not *Heretikes* onely; for *Sathan* is not diuided against *Sathan*: wherefore let not any *voice* be here to be *beleewed*; but that one *voice*, *vnam regulam*, *Scripture*, as worthily *Vincentius* in his 41. Chapter doth plainly deliuer.

Fourthly, be yee all Christ's *seruants*, Christ's *sheepe*,

Marke 9.25.

Marke 4.24.
Luke 8.18.

Vinc. Lirin.

Vinc. Lirin.

sheepe, by honest liuing, heartie louing, and diligent hearing. So much of the first part.

The sheepe shall be scattered. Dissipentur inimici, let his enemies be scattered : Quid meruere oues, what haue his poore sheep deserved? Misery enough to be such helpelesse creatures as sheepe; but scattered, disperdere is bis-perdere, this is a greater wane of misery; poore disciples, now they iwright sit sobbing day and night, breaking their breasts with beating, wearing their hands with wringing, their hearts aking with sighes, and their eyes streaming with sorowes; bruised reeds the staffe of their comfort, taken from them the Children of the Bride-chamber, mourning for the absence of the Bridegroom; Lambes sent out, in the vast world among Welues; poore soules discouraged, discomforted creatures, hearing their woe, feeling their want, solitary are they now to be left, that had beene his dayly waiters, that had beene the witnesses of his miracles: Looke vpon the mother, the deere neere kinse-woman of our Saviour, leading her two sonnes to be preferred to our Saviour his seruice; did they thinke of this scattering? Looke vpon his Disciples disputing for prioritie who should be greater; did they thinke of this scattering? Looke vpon thosetwo Disciples in Luke, trauelling to Emmaus, how were they dejected, when they remembred this scattering? they trusted it had beene H E E that should haue deliuered Israel. All the life of his Disciples was a scattering, iourneying, troublesome life: they were still

The second
part.
Psalme.

Lorinus.

Luke 24.13.

Matth. 19.

Bernard.

in progresse; our Sauiour had no standing house, but heauen. He promised them in the *Gospell*, *Quando sedebit filius hominis, vos sedebitis*: But when did he sit, saith *Bernard*? He had no ease, no place to rest on. These his sorrowfull, and as it were forlorne followers, had heard *Christ* oft, that hee was the light of the world, and the bread of life, that hee had overcome the world, yet shall they be scattered: It had beene enough to haue caused their hope to vanish like smoake, and their *Faith* to wither like grasse, and death to sting them to the death, Hell to triumph ouer them: but they were sheepe, therefore silent, they expostulate not, but obedi-ently and patiently heare their insuing miserie; *The sheepe shall be scattered.*

Obser. 2.

The obseruation collected from the word scattered, is, that the seruants of *Christ* must be content to be seuered from their fellowes, and friends, and comforts whatsoeuer. One must be like a *Pellican* in the wildernesse, another like a *Storcke* in the desart, some like the *Turtle* on the house-top, others like *Doues* in the holes of the rockes, they cannot be together, but like grapes after a vintage, here one, there one. The indorsement of *God* to his *Saints*, is like that of *Saint Peter* to his *Iewes*, *To the strangers dispersed*. These *Apostles* were dispersed, and transla-
ted into diuers countries, *Peter* into *Antioch*, *James* to *Ierusalem*, *Iohn* into *Asia*, *Andrew* into *Scithia*, *Philip* into *Gallia*, *Bartholomew* into *Armenia*, *Ma-thew* into *Ethiopia*, *Thomas* into *India*, *Iude* into *Egypt*, and *Simon Zelotes* into *Mesopotamia*.

1 Pet. 1. 1.

Euseb.

There

There was a dispersion, and dissolution, more horrid then this; for in this there was a *blessing*, but the scattering (I meane) was of the *leuves*, was a full measure of misery, that when the *leuves* had beeene assailed oft, as may bee found sixe times in the olde *Testament*, at the length their vtter destruiction, their finall *downefall* and funerall came vpon them, the *desolation* of their Countrey, detestation of their *Nation*, abhorring of their *names*, the scattering, scattering, consuming of their citie, Temple, credit, libertie, peace, prosperitie, and of all blessings, sodainely ouer-tooke them.

Christ his Prophecy of them was fulfilled, *Behold your house shall be desolate unto you*: for neyther the aged for their gray-haires found reverence, nor the suckling relief for his infant innocent age, nor Matrone, nor Priest, nor Virgin, nor Senator for Modestie or order, found any pitie. But this is no such scattering,

Ludolph.

Bern.

Osea.
Ier.
Ezek.

Psal. 1.

There is *dispersio tegumenti*, and *dispersio Trisi-ci*, the wind scattereth the chaffe, the Husbandman scattereth the Wheate; the Wicked are the chaffe, as in the Psalmes and Prophets frequently; the Godly are the Wheate, sown, reaped, threshed, ground to powder; yet howsoeuer scattered, Gods promise was still, *Capillum de capite iusti non peritum*; nay, more, *Quodcunque faciet, prospere faciet*: hee not onely careth for the bones, that the bones which hee hath broken may reioyce; but the shadow of Peter shall recover the sicke; the handkercher of Paul deliuer the diseased; the Cloake of

F 3

Elias

2 Cor.

Aug. in. Ioan.

Use.

Luke 4.18.

Elias diuide the *Waters*; and the *Bones* of *Elizeus* reviue the *dead*: and as Saint *Paul* spake by his *experience*, As *vnknowne* yet *knowne*; as *dying*, yet behold wee *liue*; as *chastened*, yet behold not *killed*; as *sorrowing*, and yet *reioycing*; as *poore*, and yet making many *rich*; as *hauing nothing*, and yet *enjoying* all *things*: in a word, as *scattered*, yet *comforted*.

The first *name* that euer was giuen, the *name* **A D A M**, was a *name* of *scattering*: it contaynes, saith *Austine*, in *four Letters*, the *four Parts* of the *World*, *East*, *West*, *North*, *South*; yet the *Lord* promiseth to gather together the *scattered flocke* of *Israel*, from the *East*, *West*, *North*, and *South*.

I haue ended my *weake* and *weather-beaten* *Meditations* vpon this *Text*. *Application* must beginne where *Meditation* ends. When our *Saviour* entered into the *Synagogue* vpon the *Saboth* day, hee opened the *Booke* vpon those wordes of *Esay*, *The spirit of the Lord is vpon mee*, hee hath *sent* *mee*, that *I should heale the broken hearted*, &c. And hee shut the *Booke*, and said, this day is this *Scripture* fulfilled in your *cares*: *Beloued*, if euer *Scripture* were fulfilled in your *cares*; if euer *Scripture* made your *hearts* to *ake*, and your *cares* to *tingle*, this is the *day*, this the *Text*: if euer any *Scripture* did take downe the *crest* of *Pride*, and abate the *edge* of *Reuenge*, to moue you throughly to *leauue* and *loath* the *World*, this is it: *I will smite the shepheard, and the sheepe shall be scattered*.

Oh,

Oh, why is there not a generall thaw throughout all mankinde? why in this debashed Syre doe not all things expire, seeing Time lookes vpon vs with watry eyes, disheueld lockes, and beauie dismall lookes; now that the Sunne is gone out of our Firmament, the joy, the beautie, the glory of Israel is departed?

Honourable, Worshipfull, worthy Gentlemen, who eyther in the greatnessse of your Offices, or in the neerenesse of your attendance, liued vnder the Branches of our Princely Cedar: to you this is a dissolution, not a dispersion, disperdere is not perdere with you, you onely returne to your owne Families to drinke of your owne Vines, and to eate vnder your owne Figge-trees; yet remember hereafter, as the wise Egyptians did bestow more on their Tombes then Houses, so hereafter dispose of more time for consideration of death, then of provision for the things of this life; let mortalitie be your meditation, you are but earth; your best cloaths, earth; wormes made them; your best fed bodies, earth, wormes must eate them. You may say, *Vidimus stellam*, wee haue seene his Starre, and *vidimus gloriam*, wee haue seene his glory; you saw it rising and setting, you will now beleue, that that God who hath called Princes Gods; *hee, qui homines cœlestibus aequat*, hath made Princes but men; *quia sceptra ligonibus aequat*. You haue serued (and therein your posteritie may rejoyce) the most religious, gracions, holy, chaste, vertuous, valerous Prince of his growth, that euer the Christian world enjoyed,

Application.

Psalme. 37.

Esa. 9.6.

Psal. 146.

Chris.

enjoyed, yet you see *He* is depreiued: seafon therefore this lympe of *luggage*, all worldly thoughts, with the remembrance of *Death*. Embrace all *holy* acts of *Religion*; keepe *innocencie*, and doe that which is *just*, and *seeke peace*, for this shall bring a man *joy at the last*. You are all of you, I hope to serue another *Prince*, I doubt not but you are in *Check-rolle* already: *mistake mee not*, I meane no other *Prince* then the *Prince of Peace*, spoke of in *Esay*; I meane no other *Roll*, but his *Booke of life*: *Reioyce in this*, *that your names be written in his Booke of life*; *that seruice is heritage*: in stead of your *white staines*, you shall haue *Palmes* in your *handa's*, and your *entertainment* will be, *Good seruants and faithfull*, you haue *beene faithfull in a little*, I will make you *rulers ouer much*, *enter into your Masters joy*; This *joy*, the *Lord in mercy* in his due time grant vnto you.

You of the *middle sort*, whose *wound* is not *mortall*, and yet are *ready to sinke vnder the burthen of this sorrow*, as hauing *lost* the most incomparable *Prince*, that euer the *World* had: you that *settled your thoughts*, and hoping to haue *seene him the Head ouer many Nations*, haue *said to your soules*, *vnder the shadow of his wings wee shall be safe*; here will we dwell for euer. Let your *deare bought experience* teach you the *lesson* that *Dauid*, a great *Prince*, gaue to his *People*; *Trust not in Princes*, for they be *sonnes of men*, there is no *health* in them, their *breath departeth*, and euery one of them *returneth to his earth*; *Si dicendum sit aliquid mirabile*, saith a *Father*, If a man may speake any thing worthy of the

the greatest admiration, it is this, *Trust not in Princes*, they themselves are not in safety; their sublimite is but sublunary; they are within the verge; the Earth hath prouided an *Auello* for euery of them to be laid in: yeeld them *faithfulnesse* and *obedience*, but settle not in them your *faith* and *confidence*. Yeeld them *duty*, *tribute*, yea, your *goods* and *liues*, but withall remember, *Blessed is the man that putteth his trust in the Lord, and bath the God of Iacob for his refuge*: liue *honest*, *holy*, *religious* liues, but awhile, the end is at hand, wee shall all meeete in *equalitie*, with our blessed *Maister* in *glory*.

Psalme 146.

You poore soules, the poore silly *sheepe* of his *flocke*, who was wont to give you *meate* in due season; you that like those in *Ierusalem* doe *arise*, and *cry* in the *night*, and in the *beginning* of the *watch*, *poure* out your *hearts* like *water*, and *lift* your *eyes* to *heauen*, for your *selues*, *wives* and *children*. Take the counsell of *Dauid*; *Trust in the Lord*, and being *good*, *commit thy wayes unto the Lord*, *waite* *patiently* *upon the Lord*, *hope* in *him* and *he* shall bring *it* to *pass*; *Trust in the Lord*, and verily *thou* *shalt* *be fed*. *Hearre Dauids* *experience*, I haue *beene* *young* (*saith hee*) *but now* *am old*, *yet* *I* *neuer* *saw* *the righteous* *forsaken*, *nor* *his* *seede* *begging* *their* *bread*. *Honesty* *is* *the* *best* *Patrimony*; *leauue* *but* *a* *good* *report* *of* *an honest* *life* *behinde* *you*, *and* *your children* *then* *haue* *sufficient* *Legacies*.

Lament. 3.

Psalme 37.

All of you, *Beloued*, that are in this *valley* of *teares* to *heare* *me* this *day*, *repent* *you* *of* *your* *former* *liues*, *turne* *from* *the* *wickednesse* *of* *your* *wayes*, or

G

else

else yee may feare a more fearefull scattering!

The outrage of appariell, funguodry in meates, choyce of new oathes, new exchange of sinnes, and the fluce of vengeance that hell hath opened, haue brought many fearefull scatterings among vs within these few yeeres: the death of nine Counsellors of State, sixteene Bishops of the Church, fifteene Judges of the Law, and in one yeere, in this one Citie, thirty seauen thousand three hundred and two, stroken with the Plague of Pestilence, and which is more then all this, three of his Maiesties Children, the hope and ioy to all true hearted Subiects, is taken away from among vs: and which equals all other losses, Isaac is offred, Ichabod, our glory, is departed, Prince HENRY is deceased, whom if euer any of vs in his most obseruant reposeth thoughts, shall forget, let his right hand rot, and forget her cunning, and the harpe of his Tongue hang vp for euer in the roofe of his mouth.

O God, how haft thou plagued vs, as * Jeremy complained euен in the solemne day. In that moneth thou once gauest vs Queene Elizabeth, to take away Prince HENRY; in that moneth, thou gauest vs noble Prince Charles, the succeeding Charlemaine: In that moneth to take away his blessed Brother; In the moneth thou diddest preserue vs from that furious sulphureous Plot of our enemies, in the same moneth are wee for our great sorrowes insulted on by our Enemies; Hadst thou not left vs a remnant, wee had beene like to Sodome and Gomorh: Wherefore good Lord, looke downe from heauen, behold and visit

Since the yeere
1603.

Lady Mary.
Lady Sophia.

PRINCE
HENRY, who
dyed in the
nineteenth
yeere of his
age, the 6. of
November,
1612. and was
honourably
buried at West-
minster, the 7.
day of December
following.

*Lament 2.22.

vs,

vs, looke upon that Vine thy right hand hath planted; blesse the roote and branches of the Royall remnant: let the light of thy Countenance shine euer in the Sunne, and Moone, and Stars of this Firmament; let never be wanting one of this race to sit upon the Brittish Throne, till the Sunne hath runne his last race, and the world hath finished his last course. Say thou Amen, thou faiftfull witnesse of Heauen, to the prayers of thy poore, wretched, afflicted, miserable soules: Say Amen thou Truth, and witnesse of thy Father, to our Petitions, that come not out of fained lips; and let Heauen and Earth seale it, and say,
Amen, Amen,
Amen.

F I N I S.
